

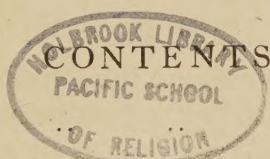


The South India CHURCHMAN

The Magazine of the Church of South India

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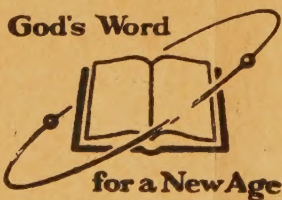
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Christian Unity



Why should Christians be united? For many it is a sufficient answer to say that Jesus desired and prayed that 'they all may be one'. For others, who are equally ardent supporters of Church Union Movement, unity is part of the *given* in Christ, he being the head of the body of the Church consisting of many members. To them union is but re-union of what was one in both the intention and the *mysterion* of the Incarnation. Many others look upon unity as a precondition for meeting the challenge of the modern world to the Church today.

Whatever the conscious motives behind the movement towards union may be, we may all rejoice that the movement is under way now. It would be interesting, however, to try to find out why there was no great yearning for unity during the many centuries when the Church has been divided and why there was not even much awareness of the tragedy or 'sin' of division within the Church. One reason may be that the zeal for particular brands of doctrines was greater than that for Christ himself. The recent religious riots in North Ireland, the vote against union in the Church of England and the rapidly multiplying schisms in Africa are all reminders that such over-zealous denominationalism and sectarianism are not altogether things of the past. But, by and large, the current towards union seems to be more powerful today than the drift towards disunity.

While doctrinal fanaticism has accounted for bitter feuds among the Christian Churches and sects, denominational pluralism among the younger Churches has been the result mostly of historical accidents such as that of several Missions arriving in different places and at different times—though, once established, it could lead at times to fanaticism as flagrant as cleavages originally brought about by deliberate doctrinal departures. In the main, however, the laymen in general and a good proportion of the clergy in countries like India have felt that denominational allegiance was more a matter of habit formed on the basis of an original initiation or upbringing than of deliberate choice on that of doctrinal convictions. And, yet, even in these countries the movement for union has taken a long time to get started and made any headway at all only because of the determined efforts of men like Bishop Azariah. One reason for the inertia was that the Churches in these countries were dominated by the foreign missions that had founded them and those missions had not felt any urge or longing for unity. Another was that salvation was thought of mainly in terms of the preparation of individual persons for a kingdom in the hereafter and, for this purpose, it seemed more necessary that there should be a large number of missions and Churches at work, covering as much of the globe as possible, than that they should be working or worshipping together.

Today we are beginning to learn that salvation has to do with man in this world and the whole of his life in it. Salvation, therefore, is as relevant to politics and culture as it is to the 'spiritual life' of man. But politics, culture, economics and all the 'secular spheres' of man's life have regional, national and international ramifications, and problems relating to them can be tackled only by concerted social action. Therefore, if the Gospel and the redemption of Christ are to be applied to them, a concerted effort has to be made by the Churches also. On the human side, it is such a realisation that is drawing the Churches together consciously into co-operation. It is no accident, therefore, that the new, deeper and more comprehensive understanding of the 'total mission' of the Church has coincided with

the launching of the Ecumenical Movement. At the same time, however, we cannot also help feeling that ecumenism, like the movements for democracy, socialism and the liberation of the colonial dependencies of European powers, is a force released into play as a rather inscrutable ingestion by a Power that overrules the universe and its history.

The Movement for Unity, then, is of God and the unity is part of the *given* in Christ. But, like the kingdom, which, too, is given, unity has to be striven for as pioneers of the Ecumenical Movement like John R. Mott, Oldham and Cardinal Bea strove for it. And in any such striving it is important always to remember what unity is for. It is not for its own sake or even for the warmth of a feeling of fellowship that it can bring. But it is for a common task or the mission. Actually, if recent experience in the Churches may be taken as our guide, the common endeavour in mission would appear to be as much a condition for unity as its goal.

Unity is essential—but as a means rather than as an end in itself. It is all to the good that, in most places in South India where there are two or more Churches, there are programmes in which the different Churches come together. But, as yet, these programmes are usually limited to common worship or functions within Christian institutions such as a common Christmas Carol Service. If, however, the Movement is to gather strength to face the world and make its impact on the realities of social and cultural life in the world to redeem them, it should vigorously undertake programmes of study and action for 'engagement' with the world, that is for playing a purifying and constructive part in the affairs of everyday life.

There is thus a danger of taking unity as a substitute for courageous action for social justice or any other cause over which Christians must exercise themselves. Such a danger is by no means imaginary. Listening to the plea for union in one of the Madras Diocesan Councils on the eve of the inauguration of the Church of South India one felt that there were many who expected that union would be the panacea for all the luke-warmness and imperfections of the Church. But twenty-two years of union have shown that Union was only an opportunity for engaging in mission, and that the opportunity has been all but lost because of pre-occupation, or of resting content, with union. It has also been pointed out, in relation to the World Council of Churches, that the ecumenical movement has often been the excuse for soft-peddalling prophetic criticism within the Council of Member-Churches and the nations represented by them.

The Church of South India might feel gratified that it has blazed the trail for union so that today some Christians are even asking whether the time has not come for ecumenism to cross the frontier of religion as well as that of denomination. At the same time we have also to be abased at the thought that, if some Churchmen in North India are still writing in their Church organs on 'Why I am not for union', it is

because they have seen more shades than lights in the wake of union in the South. Is ours a Church where the sons of men come seeking in vain for the fruits of union and conclude that it only 'cumbereth the ground'? So the chal-

lenges comes afresh to us during the Week of Prayer for Christian unity this month to seek the grace of God to be more of a worthy inspiration for union—and a model of one—than we have been so far.

Is Christ Divided?

Random thoughts on the Week of Prayer for Christian Unity

'Where the Spirit of the Lord is, there is freedom'—II Cor. 3: 17.

A. C. DHARMARAJ, N.C.C., Nagpur

The Scandal of Disunity

The Christian Church in India runs 163 secular colleges, 57 theological colleges and 4,700 schools catering for 5 million pupils. Although Christians are 2.2% of the total population of India the hospital beds they contribute is 22% of the total of the hospital beds in India. In the field of foreign exchange through missionary institutions and aid and relief projects help given to India is 66 crores in currency and 35 crores in kind, working out a total aid of 12% of the annual foreign exchange of the country.

And yet, the disunity of the churches in India has disfigured us as political agencies out to win laurels as humanitarians while competing to trap gullible folk into the conversion nets by fraud, force and allurements. We have by our disunity made ourselves a laughing stock to the 98% of Indian population to whom we seek to proclaim the gospel of 'one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all and in all'. By our own grievous fault we have given them the impression that Christ is divided and that we are all mercenaries.

According to the Encyclopedia of Modern Christian Missions (1967) there are 1,437 Christian missions in the world; about 148 of these operate in India. While the C.B.C.I. can speak with one voice to Government in matters relating to the R.C. Church in India the N.C.C.I. cannot. There are too many splinter groups among the Protestant denominations and many of them not part of the N.C.C.I. Some of them are rich and influential like the Pentecostals and the Seventh Day Adventists and the Conservative Evangelicals who look upon the ecumenical movement as a treacherous betrayal of the Lord. *The Biblical Witness* published from Bangalore and affiliated to the International Council of Christian Churches brands the NCCI as 'Anti-Christ' in season and out of season. There are similar bodies in America who wage relentless war against the W.C.C. and NCCC, USA.

Can we say that Ecumenism is gaining ground? We wish to reconcile all peoples and to bring peace and solace to war-torn nations. We are out to unite mankind and the instrument we offer is the uniting gospel of reconciliation. How can we be worthy of this proclamation of unity through reconciliation if we stand exposed to the very sin of division and disunity, and people who come to pray with us remain to scoff and jeer: 'Is Christ divided?'

We are a proclaiming servant people of God. Our proclamation is reconciliation.—'God reconciling the world unto Himself', but if this reconciliation is not found in Christian unity as demonstrated actively in a visible unity of some sort, then it is sounding brass and clanging cymbals. We exhort men to love one another. We exhort them to be reconciled to each other, but unless the churches mirror

this reconciliation among themselves this land will ignore us.

Prayer useless without action

Pope John XXIII addressed to the observers of the Second Vatican Council these words: 'We do not intend to conduct a trial of the past, we do not want to prove who was right or who was wrong. The blame is on both sides. All we want is to say: 'Let us come together. Let us make an end of our divisions'. Christ is the life-giving spirit and where he reigns there is freedom. As the Papal encyclical decree *Ad gentes* said 'Renewal is not possible except by the Word of God'. And today the word of God reminds us in this Octave for Christian Unity that there is freedom where the spirit of the Lord is. The Spirit of the Lord is a transfiguring spirit, a transforming spirit, a renewing spirit. If the Churches today talk of renewal for mission and of Unity for Mission it is because the Word of God is being re-discovered by the guidance of the Holy Spirit. Once we were blind, now we see. We see a contradiction in our lives. The Word of God calls us to manifest unity while we are torn asunder.

If the ecumenical movement is to succeed it must be rooted in the hearts and minds of people. It is of the utmost importance for the success of the current efforts to achieve Christian unity that the thinking, and activities of the leaders be explained as clearly and as completely as possible without mincing words to the rank and file. If the ecumenical movement should be confined only to the learned theologians and expert scriptural scholars and the ecclesiastical dignitaries and to a few laymen here and there who cease to be laymen and become clericalised, then there is no denying the inevitable doom of this talk of ecumenical unity. We have spent nearly 60 years talking about unity and praying for it. The achievement is that our faith is being ridiculed as 'Talkative Christianity'! Our Church is called 'the grave of God'. The Negro James Baldwin said at Uppsala, 'Destroy the Church'. Our churchmen talk about unity; but they hum and haw when it comes to acting upon the quite considerable unity which is already there. To help guard against this brand of hypocritical piety the week of prayer for Christian Unity should be used as a time for strategies for joint action in mission and service.

Prayer means commitment and action and we must therefore commit ourselves and act, for our God is not one who just is, but one who acts. Let us act with Him, for He acts with us. He is the unity, He is the freedom.

The achievement of ecumenism

What has been happening in the past few years in the R.C., the Orthodox and the Protestant segments of the

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church is without precedent in almost 2,000 years of Christianity. Among the Protestants there has been a great union movement all over the churches in all parts of the world. From 1925 onwards, 131 churches have united into 38 united churches in 28 countries by means of 44 acts of union. The CSI formed in 1947 and the CNI hoped to be formed in 1970 are eloquent upon the 'freedom' that the Spirit of the Lord can bring to pass in the life of the churches in India. Pope John XXIII, a 77-year-old Pope who had been elected less than 3 months earlier—many thought him merely an interim Pontiff—announced on 25th January 1959 that he would convene an Ecumenical Council for the advancement of Christian Unity—the first in almost a century. After almost 4 years Vatican II opened on October 11, 1962, and gave a generous welcome to Protestant and Orthodox observer delegates. Many encouraging things have happened since then. Dialogue has been going on in an increasing number of Churches amongst the Protestants, and between them and the R.C's. Suspicion has been fading.

A significant expression of the new ecumenical spirit occurred in Camden, New Jersey, where Monsignor, S. J. Adamo, executive editor of the *Catholic Star Herald*, expressed the hope that the church would canonize non-Catholics, as a specific recognition of the holy lives non-Catholics have led and are leading. As a candidate for such honours, he suggested Anne Frank, the Jewish girl murdered by the Nazis. This he said could be a benign beginning for unity and love among all people. Even more significant is the authorization by the Catholic bishops of Scotland for official use of the Revised standard edition of the N.T. prepared by Protestant scholars with a few additional footnotes. These are encouraging indeed, but we are still at the higher level, not having touched the mass's of the Church. Cardinal Cushing said, 'Unless the spirit of theologians and Biblical scholars penetrates to the grass-roots the ecumenical spirit will have no roots and hence will not survive'. Today there is a call to us to respond to this challenge and to make the members of our local congregations aware of this ecumenical movement and to help them get over the past rivalries and petty jealousies and cut-throat competitions to convert 'souls' that still mar our churches at the lower levels.

Conclusion

If the ecumenical spirit can unite Protestants and Catholics and if prayers are genuine I would ask: Will it not be possible to exchange Sunday collections between R.C. and Protestant congregations now and then irrespective of who

may be the loser. Will it not be possible to present a love offering for the poor by the UCNI Church to the R.C. Church or *vice versa*? Will it not be possible for a Protestant school to establish an award for the most outstanding student in a Catholic school and *vice versa*? Will it not be possible for R.C. volunteers to donate a pint of blood to a Protestant hospital and *vice versa*? This will happen only if Christian unity takes root in the interior, in the local communities and therefore the call is for us to take this message to the lowliest and the least, to the literate and the illiterate in every corner of our country, so that real compassion and brotherly goodwill may permeate the entire congregation and be visible to all and be a witness by itself.

We have to steer clear between dewy-eyed optimism and cynical pessimism. Christian realism is characterized by hope and the hope rests on the following three foundations.

1. The basis of the Christian faith is the Gospel of Christ, and His teachings possess a unity that must ultimately be reflected in the faith of all His followers in the one Holy, Catholic and Apostolic Church.

2. The human mind responds to the same basic laws of evidence and of logic, and the dispassionate consideration of the evidence in the light of reason leads to a common conclusion.

3. We have Christ's word that He wants unity and prayed for the unity of all His followers. The Lord said 'There shall be one fold and one shepherd'. Rev. Fr. A. Z. Muthumalai, S.J., commenting on this in *The New Leader* says that 'we should start by affirming the Shepherdhood of Christ and pray to Him to lead us step by step to make us understand how and in what manner we may become a visible united flock of Christ. Unity under the Chief Shepherd, Jesus, must come, before visible unity'. So fundamental and so important was the unity of His followers that our Lord returned to this theme once again the night before he died and prayed to His Father that 'they may be one even as we are one. I in thee and Thou in me'.

What is impossible for us, sinful that we are, is possible for God. All that the Lord asks of us is to make it possible for Him to work in us, 'Abide in me and I in you'. Where there is faith there the Lord abides and where the Lord abides the spirit leads to freedom. In humility, in trust, in confidence and in persevering prayer, let us do our best, not just talk and pray, and leave the outcome in the hands of the God Who assured us that no genuine prayer uttered in the name of Christ will go unanswered.

BISHOP RAJAH B. MANIKAM PASSES AWAY

Bishop Manikam was East Asia Secretary for the World Council of Churches and the International Missionary Council from 1951 to 1956, serving as an 'ecumenical ambassador among the Asian Churches, interpreting them to one another, fostering mutual service and effective witness, and strengthening the bonds between the Churches in Asia and the Church Universal'. This helped to lay the ground work for the East Asia Christian Conference, which was organized at Prapat, Sumatra, in March 1957.

In 1956 Rajah Manikam was consecrated Bishop of Tranquebar in the Tamil Lutheran Church, the first Indian elevated to this office. He retained this post until retirement in 1967 and was also president of the Federation of Evangelical Lutheran Churches in India for many years.

Bishop Manikam's WCC service was preceded by 10 years as executive secretary of the National Christian Council of India.

EPS

Basic Principles of Ecumenism

FR. PAUL VERGHESE,* Kottayam.

Ecumenism is a word you will find in no dictionary yet. It belongs to the second half of the twentieth century. The *ism*-word itself got status when the Vatican Council called its draft decree *de Ecumenismo*.

Neither is its meaning precisely defined yet. The World Council of Church's documents on Christian Unity as well as the Catholic decree on Ecumenism stop short of such definition. For we do not know the goal of the ecumenical movement as yet. We are embarking on the way to the visible unity of the Church, impelled by the Holy Spirit. We can only make a few tentative statements at present while we are on the way as to where we are going. That is the way Abraham walked. And we have no other choice.

We could say a few things that ecumenism is not.

1. It is not the same as the Church Union Movement—for two reasons. First Ecumenism is more than just the search for unity, and it has not chosen as its goal the building up of a single administrative structure for the whole Church. Church union may contribute to the Ecumenical movement; but the two are certainly not the same. Secondly, the Church union movement has so far been entirely within the churches of the Reformation. There are no negotiations for Church union that go beyond the Anglican and Protestant Churches. Ecumenism must certainly include not only the Roman Catholic Church, but also the Eastern tradition from which the West has been separated too long.

2. Ecumenism is not the search for the lowest common denominator in the Christian faith. We ought to be grateful that all Christians do believe in the Father, Son and Holy Spirit, and in the Incarnation of our Lord Jesus Christ. But this is only what makes ecumenism possible. The Church does not become one just because we agree in general on these two cardinal and most important aspects of the Christian faith. We need to find greater unity; for the reasons for which we have separated did not directly concern the Trinity and the Incarnation. It is of the utmost importance, especially for the Churches of the Reformation, precisely because they have less baggage of tradition to carry and because they themselves have few dogmas, not to insist that everybody accept the Protestant minimum as the basis for ecumenical co-operation. We need to be fully open to each other and understand each other in all our depth and scope.

3. Ecumenism is not mere inter-ecclesiastical courtesy. The fact that we can come together on a common public platform during the week of prayer and make polite speeches is not necessarily always an indication of the Ecumenical spirit. This may in some cases be simply the expression of a wider Christian communalism. Ecumenism means genuine heartfelt charity or love and respect towards adherents of other Christian churches. It means refusal to caricature the faith and practices of the other even in private. It means a conscious effort to participate in the other's worship and thought. It means crossing the road to go to his Church occasionally, not out of curiosity, but genuinely to participate in the other's worship. It means creating an atmosphere in which we can speak to one other without fear of derision or contempt about the deeper realities of our faith as we know them. It means struggling together to overcome our prejudices and to break through walls of separation built up over the years.

Positively, Ecumenism has two main goals, which are

inseparable from each other—the concern for the renewal and wholeness of the life of the Church, and the concern for the whole of humanity. The Greek word *oikoumene* has both an ecclesiastical and a secular sense. In its Church use, it refers to the universality of the Church as it spreads through the whole inhabited earth and embodies the full richness of all the various traditions. In its secular sense it includes all places where men dwell. In a sense it is a contradiction to speak of 'local ecumenism' for it means 'local universality'. The ecumenical horizon should always be the whole Church in time and space, and the whole inhabited earth.

Ecumenism seeks the manifest unity of the Church in its wholeness, so that it may be truly used by God for the salvation of the whole world.

On the positive side, it needs to be said also that Ecumenism is not a specialized interest for just a few professional 'ecumanias'. It is part of the gospel and obligatory for every Christian. For if a Christian has believed and been baptized, then his new existence is in Christ, as one of the members of His Body. No member can live in the Body without sharing in the life of the other members, for there is only one life, the Divine life, the life of the Holy Spirit, which is coursing through all members of the Body. The unity of Christ's body has to be manifested by all members of that body together.

What are the practical possibilities of ecumenism today?

The Vatican Council's decree on Ecumenism gives the following 'activities and enterprises' 'for the fostering of unity among Christians':

- (a) eliminate caricature of other churches which make mutual relation difficult.
- (b) dialogue between competent experts from different Churches.
- (c) 'co-operate more closely in whatever projects a Christian conscience demands for the common good'.
- (d) come together for common prayer.
- (e) all churches should engage in self-examination and 'undertake with vigour the task of renewal and reform'.

If one were to rearrange the same five elements in a different way, one could say

(a) *Prayer*—both in common and separately. The Ecumenical movement will be totally barren if it is not based on prayer. It is not only on the occasions when we gather together on an ecumenical basis that we should pray for the unity of the Church. In the common worship of each parish there should be regular prayers for the unity of the Church. Individuals and groups should also undertake to pray regularly that all the flock of Christ may be united in the manner that God wills for His Church.

(b) *Dialogue*. This is primarily for historians and theologians, but should draw in the ordinary membership of the Church. It is extremely important to have an objective understanding of how our divisions came about. The plea that the past should be buried and forgotten is foolish and misguided. Only by being able to laugh at some of our ancestors can we draw near to our contemporaries. Theological discussion is also necessary but it should always go beyond the Protestant family if it is to become genuinely ecumenical.

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Intraprotestant discussions are necessary, but should not be called ecumenical. Even in such discussions it is useful to have a Catholic and an Orthodox observer. Dialogue should be conducted with both frankness and genuine courtesy and mutual respect. The results should then be made available to all Christians.

(c) *Practical Collaboration.* In institutional mission we must break our denominational parochialism. Schools, hospitals, development or agricultural projects—all can be undertaken on an ecumenical basis. These should involve a majority of the Christian laity and, wherever possible, some non-Christians. Only when there is economic co-operation can we begin to trust each other.

(d) *Amicable settlement of mutual tensions.* When proselytism, religious liberty, inter-marriage and similar questions give rise to tension between churches, they should be dealt with on an amicable and mutual basis. Rules should be worked out and carefully observed in the matters of proselytism and mixed marriage.

Inter-communion and Joint action for mission can be practiced among Protestant Churches, but the time is not yet ripe to explore the possibilities for genuine ecumenical collaboration in these two fields.

We are on the way. If we walk along it in the light of Christ, new and unexpected turnings will appear which will bring us closer to the goal.

Ecumenism: Form and Spirit

ANJILVEL V. MATTHEW,* *Bangalore*

In the Church of Christ—and also in religious organizations which existed prior to Jesus Christ, such as in Judaism and Hinduism—there have been side by side two kinds of emphasis: one which stressed the cultus aspect of religion, and the other which stressed the prophetic spirit. While the former gave prominence to sacrifices and outward forms of worship, the other stressed the importance of interiority.

In the Church of Christ the prophetic spirit is stressed especially by that group of churches which describe themselves as Evangelical. They rightly insist on the role of the individual in religious life, that each man should hold personal communion with his Lord and Master, rather than being satisfied with the snug feeling of spiritual and aesthetic satisfaction which goes with participation in common worship with others. As for prayer, they contend that it is more meaningful when the worshipper's needs and thoughts and problems are put in words that come out of his own heart spontaneously rather than in standardized or set forms of articulation. They also stress that the Word of God must be read and interpreted and applied by each man as the spirit of God speaks to him individually, and that the Word should be the final authority in human conduct rather than any other canonical literature.

The stress on sacraments is not favoured by them, and the more bigoted among them regard the Roman Catholic Church which gives a prominent place to them as that 'Babylon' which is assigned to final perdition in the Book of Revelation. Any close friendship on the part of the non-Catholics with the Roman Catholics may pave the way, in their view, to the acceptance of the Roman Catholic Church as the only Church, with the Pope as its supreme head.

Even if we judge the Evangelicals, at least the extreme among them, to be suspicious and over-critical in their estimate of those who differ from them, we should concede out of fairness that their fears and suspicions arise out of their recognition of the essentially prophetic role of the Church. Where they go wrong is in that they are loathe to recognize that those who differ from them in doctrinal matters and in religious practices may also be genuine members of the body of Christ. They fail to notice that the ritualistic and cultus aspect of Church life makes a strong appeal to many church men.

The Evangelicals keep away from all ecumenical activities and projects, leadership in which belongs mostly to the Roman Catholic and the Orthodox and the more moderate among the Protestant Churches. Special effort is made by

the latter to bring the Evangelicals also into the orbit of ecumenism. It is hard indeed for them to do it when some of those who keep away go to the extent of saying, as one of them did say in a personal letter to me, that the unity which the ecumenists talk about is 'contrary to the teaching of the Word of God' and that it 'compromises fundamental Christian rights and doctrines'. In their view, the move towards a world government and a world Church is a danger predicted in the Word as marking the end of the world.

To persuade the critics of ecumenism to sit side by side in brotherly love with those who believe in priesthood and sacraments is certainly hard. There should, however, be no reason to despair. We may take note, for instance, of the fact that the Baptist Churches of North India, strongly evangelical as they are, are willing to accept Episcopacy in a Church Union scheme for North India is an evidence of the fact that seemingly impossible things are possible when men are willing to be led by the Holy Spirit.

Do we not know that for centuries on end the Roman Catholic Church was unwilling to recognize the Protestants as Christians? It is, however, a cheering sign of the times that members of the Roman Catholic Church, including her priests and nuns, often show readiness to participate in common Christian activities with non-Catholics. They sit in conferences and seminars with them to consider ways and means of studying other religions and of dealing with political, economic, educational and other problems of public interest. The hierarchy of the Roman Catholic Church have agreed in principle to introduce and popularize common translations of the Bible in the several world languages, and to produce common Christian literature for non-Christians. Occasionally some Roman Catholic priests take part in worship activities led by members of other Churches.

As for the Church in India, we should do more than overcoming denominational differences. While doing it, we should be able also to evolve an Indian Christian theology, a theology which—while it does not ignore the streams of thought which came into Western Christian thinking indirectly or directly from Greek philosophy and from the monopolistic religious thinking of the Hebrews—is also ready to appropriate to itself the fruits of Indian philosophy and Indian forms of religious experience. This was attempted, though with limited success, by a few intrepid souls here and there in India such as Krishna Mohan Banerji and Brahmabandhav Upadhyaya of Bengal, Appasami Pillai (Bishop Appasami's father) of Madras and poet Tilak of

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Maharashtra, and a few others. But more remains to be done in this direction and, when it is done, Christian India will be able to enrich ecumenism in other parts of the world as well.

Meanwhile ecumenism in India, as elsewhere, has to be specially concerned with the different branches of the Church and their needs, and there is no need to be apologetic about it. Some people, however, seem to think that the idea or practice of Christian involvement in the world—of Christians identifying themselves with the needs and distressing problems of the world—means that they need not be particularly concerned with needs and problems of the Church as such. This, too, is a one-sided emphasis, for Christ himself has indicated in his reference to the Pharisaic view of *corban* that charity should begin at home though it should not end there.

As for inter-church matters, the criticism is often made that leaders in the ecumenical movement are more concerned with conformity in external matters than with the spirit of love and fellowship among men of different view-points and experiences. While this view is not entirely correct, we may take note of the fact that it is not the Evangelicals alone who hold it. Recently a Roman Catholic friend of mine observed in a personal note: 'The best situation will be for both the wings to maintain their individuality and live in harmony and not put up a show of false unity and thus make a mockery of ecumenism. Let us recognize the differences in religious beliefs, but live as brothers and sisters in Christian charity without putting on the false mask of ecumenism'. Says he further: 'The recent Protestant-Catholic clashes in Belfast and other places in Northern Ireland have been an eye-opener to the Christian community. These riots have been no less violent than the communal riots between Hindus and Muslims in India. Any amount of joint prayers and embraces will not bring the two communities together unless there is a change of heart'.

In other words, what is important in ecumenism and in all inter-group Christian relationships is the spirit of love and fellowship or *koinonia* and readiness to co-operate in

all worthwhile activities. No member of the body of Christ, individual or collective, may ignore another. As St. Paul puts it: 'If the foot should say because I am not a hand I do not belong to the body, that would not make it any less a part of the body'.

The supremacy of the Spirit is stressed in a fanciful story narrated in more than one of the chief Upanishads (vide Chandogya 5:1:1-24; Brihad 6:1:1-14, Kausitaki 2:14:9). This is the story: Once a dispute arose among the senses as to which of them is the eldest and the best (*jyeshtha* and *sreshtha*). For a test, first the sense of speech went out of the body and, returning after a year, asked the other senses, 'How did you get on without me?' They said: 'We had no speech, but we managed to live—breathing with the breath, seeing with the eye, hearing with the ear, and thinking with the mind'. Then the power of sight went out and, coming back after a year, put the same question: 'How did you get on without me?' They said: 'We could not see, but we managed to live, breathing with the breath, speaking with speech, hearing with the ear, and thinking with the mind'. The same kind of answer was made when the power of hearing went out, and afterwards when the mind went out. Finally, the *Prana* was about to leave the body. All the senses then realized the *Prana's* departure would be a fatal calamity, and therefore they pleaded with him not to go out. If the *Prana* went out all the senses would be uprooted and torn, just as when a horse tied to a post uproots it and tears off everything with it. The *Prana*, or what is called the *Ruha* in the Semitic languages, is more important than all the senses and is their support.

All ecumenical activities are sure to be in a 'torn up' and forlorn condition if the Spirit of Christ—if the *Prana* or the *Ruha*—does not operate in them. On the other hand, when the Holy Spirit has sway over the Church, bickerings and rivalries of the kind that prevailed too often in the early centuries will have no place in Church life; so also will disappear the uncharitable controversies which range today over Church union and ecumenism.

Christian Unity—for what?

CARL GUSTAV DIEHL,* *Tiruchirappalli.*

The purpose of Christian Unity is clearly given in the words of our Lord in John 17:21 'that the world may believe that thou didst send me'.

Diversity of opinion does not foster belief in God. Contradiction in life and work does not do it either. Many lights from different directions are bewildering to the wanderer. Unity may, however, be single or complex like harmony in music or colours in the spectra united in sunlight, but that is not our subject now. The goal is men's belief in Jesus Christ sent by God. How and where do we find a unity which furthers this end?

If we all on a Sunday morning march together to the same temple and worship with one accord it is certainly a manifestation of unity which will impress people. The opposite is even more obviously detrimental to a favourable impact on the public. If we sneak off in small groups to different buildings and compete with one another in the chiming of bells and singing of hymns, the public will at least be embarrassed as to whom they should follow. At the same time, however, our unity is not a kind of mass-demonstration attracting the attention of people. The ques-

tion is still there: What kind of unity will make people believe that Jesus was sent by God?

We may think of unity in longing, in determination and in despair. Behind the restlessness of man, there is a longing for something, call it peace of mind, happiness or security. Many don't know what they are longing for, but in different ways we try to satisfy the inner urge for something else. The whole gamut of religions, movements of different kinds, not to speak of the alluring prospects of worldly happiness, are played on to satisfy man. If men are united in their longing, they are not united in their efforts to meet it. Could a unity in that respect create belief in Christ? Could we all agree on the peace he gives as the one and final solution to all our unrest? Since this is not a sermon we may keep the question open. There is a whole-hearted giving one's self up to a concept or an ideal which seems to give satisfaction to people, and that is found in many contexts. The one thing we know of the peace Christ offers is that he does not give it as the world does. If all other offers of peace and happiness can be ascribed to the world, and we could agree that what the world gives does not satisfy

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us, then we could be united in Christ as the fulfilment of our deep desire as human beings for something else. It would, however, be wrong even, to hint at any consensus on this which does not stop us from maintaining that eternal life in communion with God through Jesus Christ really does meet our desire more than anything else can do. When this is brought home to us, either through disappointment with the world or truth-revealing communication, then we shall be convinced that Christ was sent by God.

Another possibility would be unity in determination. This might lead more easily to unity, if we did not distrust one another as much as we do. The demand for justice, mercy and security ought to unite us. There is again not much dissension among us as to the goal. We all want a world of peace, justice and freedom from want. We do not now take into account that many want to satisfy their own lust for power or for the pleasure of the flesh and the world. A united front for such objectives is not contemplated, and yet we shall beware of placing ourselves on the other side of the unbridgeable gulf we imagine between them and men of good purposes. The difference is more a difference in degree than in kind. All men want some sort of self-satisfaction, and an agreement on this basic element of human nature might help. The point is, however, that there is general agreement on what a good behaviour looks like. The determination to lead such a life may get the best guidance and inspiration from Jesus Christ, but nobody would rule out guidance and inspiration from other leaders. There are signs of a growing unity on the Law, that is the principles which have to direct our lives if we at all shall survive and have a life in peace and harmony. A determination to adopt justice, honesty and mutual concern and respect will unite us more and more, and Jesus

Christ will show the way clearly enough for anyone to see it. He will be accepted as a light for mankind, and with that conviction we shall readily admit that the source of it is in God.

The light is there, but who will follow it? When we do not even know what we want, how can we expect unity in determined effort! Despair hovers over mankind, and no unity seems to be more fast growing than the feeling of uneasiness and helplessness. Those who stop and examine themselves thoroughly will soon enough come to mistrust themselves and not expect within them the will and power necessary for the creation of a new world. The powers of the world seem overwhelmingly strong and making for destruction rather than for renewal. Many would not like to admit that the view is so gloomy. Man is fundamentally good, they say, and even make him a divine being in his innermost self. Systems of reform and revolution are promulgated as leading to a millenium of peace and justice. But when they are pressed upon us they become less and less convincing, and we are led back to the Biblical truth of fallen man and the clear statement of St. Paul that there is no righteous man, not a single one.

It is when united in a situation of despair that men will readily acknowledge Christ as sent by God. For the unbelievable fact of forgiveness of sins or salvation by grace alone tells us just this. Only when we leave everything in the hands of God is there hope for mankind. This hope is born in us when we turn to message of total atonement for which no human compensation can be offered except complete trust in the redeeming love of God the Father of Jesus Christ. Unity on this level will indeed reveal to the world the true origin of our Lord.

Christian Unity—How?

SARA GRANT, R.S.O.J.,* *Bombay*

There is no simple and easy answer to this question, for if there were it would surely not need to be asked. If there is any truth in the ancient maxim, 'Where there's a will there's a way' the 'scandal of our disunity' must be a puzzle to us as well as to those who are not Christians. We talk so much today about our desire to come closer together, and we have the certain backing of the prayer of Christ 'ever living to make intercession for us': we cannot doubt that he still desires that we should be one in him, or as Tlian of Norwich says, 'this is his thirst and his love-longing, to have us altogether and one in him, to his bliss'.

Perhaps, though, we do not really will it. Perhaps in our heart of hearts we are too much afraid of what that prayer would demand of us personally if it were answered to make it sincerely our own with the faith that moves mountains. As St. Paul says, it is a terrible thing to fall into the hands of the living God, and the small securities, of our habitual way of life can so easily blot out the vast horizons of God's plans for us. Perhaps we need to enter more deeply into the mind of Christ, the 'thoughts of his heart', dropping our own petty selfish preoccupations and attachment to our own ideas, opening ourselves to the action of his Spirit, his eschatological vision of 'the end of the ages' when he will hand back the kingdom to his Father. If only we could see with the eyes of faith the Spirit at work in all men of every religion and race, urging us on

towards that consummation when 'God will be all in all', surely we would find the courage to forget ourselves, like Ezekiel when he saw the water flowing from the right side of the temple and inundating the whole earth...

Perhaps, too, we could make more effort to prepare the way for our union in Christ by getting to know each other personally, in true openness and fraternal affection. If there was one thing all the delegates to the National Seminar on the Church in India could not help learning, it was the desperate need of interpersonal communication for better understanding, and the miraculous power it possesses for the healing of breaches. Small groups of Christians who have already met together for prayerful reading of the Scriptures have experienced something of the alacrity with which the Spirit seizes on such opportunities as they listened to him speaking to them through each other, sharing the gift of his illumination.

As a supplement to and possible occasion for such prayerful sharing we might organize more meetings of the nature of the 'National Consultation on the Theological Basis of Inter-Religious Dialogue' held in Bombay last January, which those of us who were present will long remember as a precious foretaste of Christian unity, shadowed though it was, like all such gatherings, by our inability fully to share a common Eucharist. The Indian Theological Association is another powerful means of such drawing together, and

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at the local level too we might explore the possibilities of a less formal and more deeply spiritual contact between Christians of different Churches.

It has been said, and frequently repeated, that true love and friendship means not gazing into each other's eyes in an exclusive face-to-face encounter, but gazing together in the same direction, in a shared experience. Perhaps this too could provide a pointer for us: we have so many common interests and problems as Christians in India today, above all the great and overwhelming preoccupation of our obligation of fidelity to the mandate of Christ to be his witnesses to our fellow-countrymen. It seems to me that a wonderful field for mutual co-operation and enrichment is opened up to us by our growing appreciation of the spiritual treasures of India—and especially of Hinduism—which also belong to Christ. In our common effort to integrate those treasures into our Christian inheritance we might lose much of the self-consciousness and shyness that often make us awkward in each other's presence, forgetting ourselves in our common desire to help India to take her rightful place in the procession of the nations, entering the heavenly city each with its own characteristic tribute of honour and praise.

Above all, however, I think we need to pray, not in many words but with a deep longing, pondering under the action of the Spirit the priestly prayer of Christ, entering into his

thoughts so that, as St. Paul says, we truly have 'the mind of Christ' in this matter, seeing our divisions and fears and mutual distrust as he sees them in the light of his death and resurrection 'for the life of the world'. Then surely we shall see that the dying of the grain of wheat is a very small price to pay for 'the glory which is to be revealed in us.' And if we glimpsed even for a fleeting moment the implications of St. Cyprian's definition of the Church as 'a people made one with the unity of the Father, the Son and the Holy Spirit' we would realize our deep need to open our minds and hearts to receive the gift of the Spirit who alone can bring this thing to pass, begging him to pray within us, without the sound of words, the prayer of the Son, that we may be one with him as he is with the Father, that the world may know beyond any possibility of doubt that he was sent by the Father to gather together the scattered children of God and make of them 'a chosen race, a royal priesthood, a holy nation, a purchased people,' when he wills as he wills and by the means he wills. When all of us, 'as sons in the Son', are thus crying 'Abba, Father . . . glorify thy Son by giving us the unity he desires for us, that thy Son may give the glory to thee', we cannot doubt that the Spirit will come to the help of our infirmity in other ways than prayer and the question with which we began will find its answer.

The World calls Man to Prayer

ROY NEEHALL

Associate Secretary, Joint WCC/Roman Catholic Committee on Society, Development and Peace

The affirmation that 'we are fellow workmen for God'—the theme of the 1970 Week of Prayer for Christian Unity—commits us to action. We believe God is at work among all the peoples of this world. In Jesus Christ we have seen Him ministering to the poor, the oppressed and the wretched. As followers of Christ, we naturally want to be where the action is.

Now the danger signals flash. Have we got what it takes? Are we equipped for the long battles? Must we give up some of the things we love? Will our efforts be rewarded or even appreciated? Is not involvement a radical departure from tradition?

To Pray is to See

Though the eyes are closed, the mind, heart and soul of the sincere man at prayer are opened to the realities of human need. Behold the tragic scene! Millions grow poorer each day while a few amass great wealth.

Disease stalks the undernourished while the dust-bins of the wealthy overflow.

Death comes early to ease the pangs of hunger while the affluent build homes in which to put their lonely, unwanted, aged.

Whole nations are kept in serfdom by a few unscrupulous families. Powerful minorities buy arms to keep powerless majorities in subjection.

Men walk the land aimlessly with no hope of employment. Children with enquiring minds never see a schoolroom or a book.

People of colour are treated like animals and laws are passed to domesticate them and keep them in ghettos.

Businessmen sit in board rooms and manipulate the prices of cocoa, coffee, cane sugar and citrus so those who planted and harvested them will always live on pennies.

Governments spend billions on moon landings and sophisti-

cated weapons but can afford only a pittance to aid sagging Third World economies.

These are the grim realities we see when we close our eyes in prayer. These are the conditions of the world in which God works. And to work for Him is to go where the action is.

To Pray is to Act

The sincere man at prayer may kneel, but not for long. He rises up to join His Lord in the work for development, justice and peace.

The spectre of man's misery and the catalogue of the nations' woes would cause nothing but regret if the world did not possess the means to create change. But we now have the resources. Our wealth includes the science, technology and education to ensure to every man the dignity of a human being. The churches' action for development involves not only the enlistment of those with power, resources and wealth, but the investment of its own billions in the name of Christ and for the sake of men.

But the Church's task goes beyond the material. Men need more than bread if they are to grow, develop, change and become responsible world citizens. The spiritual dimension, which is the ground of hope, the moral factor, which is the expression of love, and the human personality, which is the form of Christ's presence, must command equal attention.

Men must kneel before they rise. Then action will be of God. Work will be for God. Men of God will be at work with God, where the action is.

To Pray is to Unite

The hands of the man at prayer are clasped. In this way he symbolizes his aspiration for God and his hope that God's power will nullify his weakness so that he may be changed into an agent of Christ's love and service. How much more

useful, effective and powerful are the hands of such an agent if, once unclasped, they are joined with those of other Christians and all men of goodwill.

The realities we confront are enormous. Isolated skirmishes are ineffectual. Multilateral, ecumenical, concerted attacks on the evils of the day can harness the power of God rather than dissipate it. If we would root out the causes rather than merely dab at the symptoms of man's misery, then we must act together.

Systems of power that enslave men must be overthrown. The imbalance of international trading patterns must be changed. Structures of injustice that deprive men of their human rights must be replaced. Attempts to resolve conflicts by war and violence must be stopped. The traditions that perpetuate under-development must be deprived of their stranglehold.

The liberators of the world must be supported, not imprisoned or shot. The hands of the freedom workers must be upheld. The visions of the protest generation must be adopted. The prophetic voices of every nation must be heard on the communications networks of the world.

There is much to do, much to overcome and much to change. God has used man before to challenge the principalities and powers, the structures of injustice and the systems of inhumanity. But the modern world is a complex of conflicting loyalties and a disunited, disjointed, disparate effort is doomed to failure.

In prayer we see the issues, by prayer we are moved to act and in the same unity of spirit which drives us to pray together we unite to follow and to work with Christ where the action is.

Courtesy : EPS.

Worship in Truth

C. SELVAMONY

Worship is natural to man. Yet Christian worship has some distinctive characteristics. It is man's turning in faith and adoration towards a loving God; the supreme moment in which the soul finds its rest in God. It is primarily a corporate act, in which every participant is expected to involve intelligently and wholeheartedly; an act which creates and sustains community; an act which could not be all silent meditation though that should find an important place. Worship for the Christian is not merely a ritual performed within the walls of the church; rather according to the original word, it means, work, service and worship. Thus worship is intended to be carried over into all domains of life.

Though worship is an end in itself, it must be said that true worship inculcates and promotes all these values. Hence it is only proper to ask at the end of each act of worship, what has happened to the participants during the worship hour. The order and the beauty inside the church, the community-singing to the accompaniment of instruments, listening to the reading of God's Word, a clever and thought-provoking sermon, the solemn lead given by the specially clad, respected minister, have together given the worshippers some mysterious satisfaction. But did the hour have a transforming effect on them? Did they enjoy worshipping God, and did they experience the restfulness of the soul? Did they intelligently involve themselves throughout the worship? Was the sense of fellowship strengthened than before? Did they become increasingly aware that their daily work was an offering to God, and commit themselves to do it in a spirit of devotion to God throughout the week?

From the beginning the church has endeavoured to provide some kind of Forms of worship which are rich, theologically precise, using the experience of saints, incorporating the traditions of the East, the West and the others, and giving a Biblical basis and orientation. Such carefully prepared orders have been provided to cover a whole range of needs, from the conducting of the Holy Communion to the Blessing of Graveyard. But looking at our worship realistically with questions such as those mentioned above in mind, we are forced to ask how real and effective the worship life has been. I am sure our honest opinion will not be in favour of continuance of such worship.

This is not to deny the fact that a certain small percentage of Christians could, because of their particular background and training, really worship using these forms and may not

perhaps see any problem here. But what is important is that the vast majority of Christians, instead of worshipping, become worship-hardened because of repeated participation in worship which has very little transforming influence on them. This situation is tragic and needs our serious attention.

This harmful effect is true of the overwhelming majority of those who have been very regular in church attendance, who 'love' to worship, who have developed a certain kind of attachment to their orders of worship amounting to veneration. Even what are known as 'Free forms' have acquired rigidity and such sanctity. This is happening in the case of the new C.S.I. orders of worship also where they are regularly used. The attachment is that the people resist any change in those forms and they could not imagine a better form ever coming into being. The point for us is that in spite of such close adherence to our set orders and regularity in participation in church worship, have the people really worshipped?

While this is the case with those who have been loyal to the church-going tradition, we must remember that a good number of Christians took courage to violate this tradition and are abstaining from public worship. Would they have taken this decision if they really participated in a joyous act of worship in which they found rest and experienced the transforming impact?

We are grateful to God for making us aware of the urgency for making some useful change in our worship programme. But are revisions being made with a knowledge of the reasons for the ineffectiveness of our existing forms. It is very doubtful that a rearrangement of the available materials, with provision for flexibility for the sake of relevancy would be all that we need. It is necessary to think radically on this issue.

We must give due recognition to the fact that we have moved forward in certain ways such as producing forms of worship suitable for an Industrial Sunday, the Harvest Festival, Diwali etc. This indicates that we have recognised the need for bringing into the worship the worshipper's total life, his culture and occupation. But is the worship of the church to be concerned about the occupation of the man only on one Sunday in a year whereas he is engaged in his work all the year round? Could the farmer and his total life be ignored after celebrating a Harvest Festival annually? Is it reasonable to expect the people engaged in various walks of life,

e.g., farmer, industrial worker etc. to be involved intelligently and truly in worship if their life and work do not find a place in their worship? While it is commendable to make suitable arrangements for the proper celebration of Diwali, it must be said that this singling out of one festival, Diwali, is not likely to be meaningful to the Christians unless the cultural implication of our existential situation is dealt with at a deeper level. The major portion of the waking hours of a

man's life is spent in planning and carrying out the plan regarding his occupation, whatever that be, and he seeks and needs God's help. Unless such absorbing and concerned aspect of his life is brought into his worship, we can never expect him to give Christ the Lordship over his occupation. In other words, if the whole man is not brought into the worship we could not hope that he would carry worship into his occupation.

(To be concluded)

Comments on a Proposal to Modernise the C.S.I. Liturgy

S. KULANDRAN, *Bishop, Jaffna*

(The following is the text of a letter written to the Convener of the Liturgy Committee of the Church of South India on the demand made by some that the English version of the Liturgy of the Church of South India is old-fashioned and should be modernised.)

1. We must be careful not to echo every criticism heard in the West, because the reasons that prompt these criticisms there may not be present here. For instance, quite recently some very queer theologies were put forward in the West on the ground that the old categories of thought no longer had a meaning for the present generation. Not merely did the theologies themselves look foolish to us, but we also felt they were entirely uncalled for from our point of view.

The demand for modernising what was written in the English style of an earlier period has more justification in England than in India. Though English people, of course, read English books, essentially the English language is to them a spoken language; they learn it chiefly as a spoken language and use it in every contingency of life. Though we speak English a good deal, we learn it chiefly through books. Therefore, the difference between the style of earlier periods of time and that of the present time does not strike us with the same force as it strikes them. To them Shakespeare is an Elizabethan author and Sir Walter Scott an early 19th Century writer. The language of these writers may strike modern Englishmen as peculiar. We, on the other hand, study our English through Shakespeare and Walter Scott and their language, therefore, does not jar on us. T. S. Eliot and Graham Greene do not sound natural to us and Shakespeare and Scott unnatural. Therefore, it cannot be said that the same justification for modernising the style of an earlier period exists here as it may in England.

2. Modernisation as such anywhere is, however, an elusive ideal and has no merit as an ideal. What is modern today will cease to be that tomorrow, even as what was modern yesterday has become outmoded today. Those of us in the Tamil country will realise this more than anybody else, as the style written twenty-five years ago has not become entirely outmoded. It cannot, therefore, be expected that we should put all important Tamil books into modern idiom, in another 25 years that idiom will also change. Modernity is hardly worthwhile in itself.

3. Intelligibility, however, is a different thing altogether. If we think that the words we read or utter in prayer no longer have the meanings they had when they were originally written and have become unintelligible, then revision is obligatory. The Bible is a big book or a big collection of books. Some of the writings in it are difficult to understand, particularly the letters of St. Paul. The revision of the Bible, therefore, into modern English was quite necessary.

It may be observed that largely it is the New Testament that has been put into a number of new versions; because it is the meaning in New Testament writings that needed clarification. While it may be said that the language of our English Liturgy is old-fashioned, it cannot be seriously complained that people who use it fail to understand it.

4. While intelligibility is an important test for any kind of speech or writing, the language of public prayer should satisfy other tests as well. We use different kinds of language or style, according to the persons addressed or the occasion concerned. The language of public devotion besides being simple must also be lofty and dignified. The devotional literature of all Religions bears this out. The *Devarams* and *Thiruvasagam* in Tamil and the *Abhangs* of Tukaram in Marathi are examples. In fact, not merely devotional literature but all religious literature is expected to have these qualities, as may be seen from the *Gita*, the *Upanishads* and the *Koran*. Very often devotional and other religious literature is in poetry, the reason being that the writers feel that prose is not good enough for their purpose.

The language of Cranmer's Prayer Book, which is the basis of our own Liturgy, has the qualification of dignity, beauty and sublimity. It is a style that 'age does not wither nor custom stale'. It is the English language at its highest and its best. Quite a few of the prayers in it are translations of Latin Prayers; but Macaulay considered that they were decidedly better than the Latin originals. The language used by Cranmer is the kind of language that is most appropriate when addressing God in public prayer. By its side a modern experimental version will look paltry and trivial.

5. A necessity in any religious service is the presence of a sense of the numinous. Without it a religious service becomes a public meeting. To induce this various religions use varying devices like lighting effects, etc. Though legitimate, these may be called artificial. We are quite justified in expecting from any Liturgy that we use that, even without the use of such artificial aids, it should produce this sense of the numinous. That the language of Cranmer's Liturgy has been able to do this is the testimony of nearly 4 centuries; that the language of our own Liturgy also does this, I think, will be admitted by everyone.

6. I note that one of the aims of those who want the Liturgy modernised is to relieve the worshipper from 'the pressure of words' that characterises the present version. This characteristic is not an ancient one nor its opposite a modern one. The Spartans were noted for their brevity. In the 'Gloria' quite a number of words and phrases are piled together, e.g., 'We praise Thee, we worship Thee, we

glorify Thee, we give Thee thanks', etc. In the Nicene Creed our Lord's relationship to the Father is stated in a number of phrases which mean the same thing, viz., 'God of God, Light of Light, Very God of every God, etc. It may be asked why such a repetition was necessary. It may be recalled that Sir Winston Churchill during the early stages of the II World War referring to the possibility of a German invasion said, 'We shall fight them on the beaches, we shall fight them on the landing grounds, we shall fight in the fields etc.'. The matter could have been put more tersely. Then why were phrases piled one upon another? An upsurge of words is the result of an upsurge of high emotion. In the Gloria, the Creed etc., anything briefer would not have done justice to what was intended to be said. Language is used differently on different occasions. Brevity can sometimes be extremely out of place. All the songs of Praise in the Old Testament as far as the meaning is concerned could be shortened a good deal. In

fact, half of each verse in each Psalm and often quite a few verses also could have been cut out altogether without any loss of meaning; but to have done so would not have done justice to what the singer felt. Our Lord's injunction about vain repetition referred to a mechanical repetition of the same prayers over and over again for the sake of feeling virtuous for praying long and not to this habit which is quite Biblical.

7. The C.S.I. Liturgy was evolved even before the C.S.I. itself was inaugurated. I believe work on it was going on when the Joint Committee on Church Union was sitting. It has been before the world now some years and is considered by many competent persons to be one of the best Liturgies in the world. Archbishop Fisher considered it better than the Liturgy of the Church of England. Therefore, we should think seriously before interfering with it to please some people who want to modernise everything they can lay hands on.

Suggestions for Organizing a School of Worship

DAVID P. WILCOX, *United Theological College, Bangalore*

In June of this year, a School of Worship was held at Vishranthi Nilayam, Bangalore. It was organized by members of the C.S.I. Synod Liturgy Committee and it is to be followed up by similar Schools of Worship at the regional or Diocesan level.

It is to be hoped that Schools of Worship will also be held in towns and other local centres, and that these will be organized by local initiative. Instead of presenting a report of the Bangalore project, it may be more helpful if we offer suggestions to those who may wish to run a School of Worship at the local or district level.

The duration of the School could be three, four or five days. Leadership could be provided by members of the Synod and Area Liturgy Committee of the C.S.I. and by those presbyters and lay people who have recently attended the Bangalore School of Worship. If it is possible to hold a five-day School, it is important to provide a small lending library of books on worship and liturgy and to allow sufficient time in the programme for private reading. It is a great advantage if a retreat centre can be found, fairly remote from both the demands of other work and the attractions of the city! At any rate, it should be understood by all participants that reading and study are an integral part of the programme.

Careful arrangements should be made for the conduct of worship at the School. It is suggested that the eucharist should be celebrated in various ways, including perhaps the C.S.I. Liturgy, the simplified C.S.I. Liturgy proposed by Bishop Newbigin, and the new Anglican service of Holy Communion (Series II). Morning and evening prayer might be said, using the Book of Common Worship, or it might be found preferable to follow the pattern: Holy Communion in the morning, midday intercessions, and Compline at night. It is important that the conduct of worship in the programme should set a high standard, and also show 'what can be done' by way of experiment and renewal.

There should be a few talks by invited speakers, with opportunity for discussion afterwards. Possible topics would be: 'A survey of the work of the C.S.I. Liturgy Committee', 'The Theology of Worship' or 'The Theology of the Eucharist'. It is well worthwhile to get a Roman Catholic to come and talk about the renewal which is taking place in their Church, especially the renewal of worship in

India. At our recent School of Worship in Bangalore we had a Roman Catholic priest (who is also a trained architect) showing us colour slides of new church buildings in Europe and in India. Another possible topic would be recent ecumenical thinking on worship, especially the work which was done at and before the Uppsala Assembly of the World Council of Churches.

It is important to make time for one of the leaders to go through the chief services of the Book of Common Worship (the C.S.I. Liturgy, Baptism, Confirmation, etc.) showing structure of each service, its main parts, and the ways in which it may be conducted. For this purpose, every member present must be equipped with a copy of the B.C.W. and Supplement, preferably his or her own copy which can be marked in the margin with a pencil.

But the School of Worship is not made up of a series of lectures; the participants are intended to make their own contribution. To this end, before the School of Worship reaches half-time, it is advisable to divide the members into, say, four *Workshops*. Suggested topics are: Sunday themes and lessons; Music, choirs, lyrics and settings; Indigenization or adaptation to Indian feasts and customs; the arrangement of a church (position of table, lectern, font, etc.) and Indian church architecture; introducing change in a parish; participation of the laity in the planning and conduct of worship, etc. A word of explanation may be given concerning the first three of these suggestions. The first workshop could be asked to choose alternative lessons for the Sundays of the Christian year following the 'themes' provided in the C.S.I. Propers, and to suggest new 'themes' which might be used, for example, during the weeks after Pentecost.

There is a fairly widespread feeling that the present themes are too restricted in their scope, and that we need new, alternative themes making more explicit reference to the world, its needs, and the Church's service to the world, e.g. in respect of peace, justice and industry.

The workshop on Music would be concerned with improving the quality of Church music, both Indian and Western, and with musical settings for the liturgy in regional languages.

The workshop on Indigenization might be combined with one on the church building and might make specific proposals concerning the arrangement of the building to suit the C.S.I. Liturgy and at the same time to be thoroughly Indian in character.

These workshops have to produce reports making *concrete proposals*; the reports are discussed in a plenary session of the conference.

All kinds of audio-visual aids should be used in a School of Worship of this kind. For example, there are now available tape recordings of the C.S.I. Liturgy set to Karnatic music and also to Western music. There are records of the Roman Mass set to African and Latin American rhythms, and there are *lots* of modern hymns set to 'pop' tunes which may be irrelevant to rural India but

may have something to say to the younger generation in our cities. We have already mentioned the use of the coloured slides. And how about organizing a visit to a church built in Indian style? Demonstrations can also be a part of the programme, e.g. showing a set of eucharistic vestments or (more important) a demonstration-talk on the care of Church linen. We should not be preoccupied with externals, but the 'linen' in some of our churches is in a disgraceful condition.

The writer would be happy to make suggestions concerning a reading list for such a School of Worship. A good start could be made with the books of the Rev. T. S. Garrett (now, happily for us, back in India) and with *The South India Churchman* for December 1969 containing editorial and articles on the subject of Worship.

REVIEW ARTICLE

' Ministerial Priesthood '

R. C. MOBERLY

R. C. Moberly's book on *Ministerial Priesthood* comes to us as an answer and a challenge, in these days when the nature and validity of the christian ministry is being questioned and has become a subject of acute discussion. He gives us a completely considered theology of Christian priesthood by dividing the subject into seven clear chapters which progress, like the acts in a drama, to a climax in chapter seven.

In chapter 1 'The Nature of Church Unity' is dealt with. This seems to be a relevant starting point as he says, 'The basis of a true understanding of church ministry is a true understanding of the church. The church is likened to a body; her ministers to certain specific organs or members of the body.' The church is one. The unity is from below and from above. Unity from below depends upon historical conditions, while unity from above is fundamental and constant. By the very nature of her being the church intends and aspires to be universally inclusive. In her own conception at least the church is catholic. Her ideal basis is as wide as humanity. This is a philosophical conception of unity. The theological conception does not differ from the philosophical. The unity which the church has is the unity of God. Her ideal unity from the first is inherent, transcendental, divine. She is one essentially because God is one. Moberly quotes the high priestly prayer of Christ in support of this divine unity. Christ came to found an ideal society where this transcendental and divine unity could be seen.

In chapter 2 he goes on to develop this idea of unity in discussing 'The relation between inward and outward'. The principle of unity is rather an invisible unity. It is distinguished as spiritual not mechanical, as ideal not externalized. There may be diversity but it unifies the diversity as it is the unity of the 'Spirit'. The church militant, the visible, is contrasted with the triumphant, ideal. The relation between the two is not a relation of contrast, nor a relation of resemblance. It is the relation of identity. Man is both body and spirit. And it is the same with the church. So we insist that the essential character of the church is spirit. The spiritual work of the church has instruments, organs and ordinances which may be described as mechanical and material. The spirit is the meaning behind the body. The body is the influence of the spirit. The body is the vehicle of the spirit. Moberly criticises Bishop Lightfoot's view that the church's essential existence

is spiritual, thereby denying the reality of her bodily existence. Bishop Lightfoot contrasts the ideal and the actual. Moberly says that such a position cannot be either philosophically or theologically maintained.

In the third chapter he dwells upon 'The relation between the ministry and the laity'. He maintains with adequate reason 'the indispensableness of the consecrated order'. The church is a temple—a body. It is the body of Christ. It is the temple of the Holy Ghost. It is a spiritual body. The body and spirit belong to each other. The ordained ministry is closely related to the whole body. The ministry is the instrument as well as the symbol of the church's unity. Moberly does not agree with the view that the differences between the church officers and other baptized persons is one of status and degrees and that the functions which officers performed were such as, apart from the question of order, might be prepared by any member of the community. But Moberly emphatically says that the ministers are organs of the whole body specialized for certain particular functions which are necessary for the life of the whole. Though they function for the whole, yet their function is distinct not dependent upon any act or will of the whole.

Bishop Lightfoot holds that 'Sacerdotal ministry' is not representative but is something exclusive and apart from the life of the Body as a whole. To him the sacerdotal ministry views the minister as a priest because he is the mouthpiece, the representative of a priestly race. Moberly assents to the 'representative' priesthood which implies the priestly character of the whole body, but he repudiates the view that members other than ordained ministers are authorised to stand as representative persons to exercise the ministerial functions. A priest as compared with a layman has in his own personal life a more intimate relation with God, a deeper intensity of spiritual privilege, a higher standard and necessity of holiness. The difference between Clergy and Laity is not a difference in kind but in function.

In continuation of the idea expressed in chapter 3, Moberly in chapter 4 deals with 'The basis of ministry—Divine commission'. The Christian ministry is the instrument which represents the whole church. In it some, not all, have the right as organs and instruments to represent the church and they wield ministerially the powers that are inherent in her. The work is God's work. Our Lord's words base the 'Sending' of the Apostles upon His own

'Sending'. This sending or commission is regarded as an essential principle of priesthood. Moberly quotes a number of passages from the N.T. to show that the sense of divine commission is the backbone of ministry. Those who have this positive sense alone could have the overshadowing consciousness of divine command, divine companionship, divine empowering and courage and strength.

Moberly also discusses the ecclesiastical hierarchy. There is order everywhere, order of place, time and person, and high priests. Priests, Levites and people have their distinct and co-ordinate officers. Everything then, and everyone in place and order. God sent forth Christ. Christ sent forth His Apostles. The Apostles from their converts constituted Bishops and Deacons. Their ministerial authority is derived from Apostles.

In chapter 5 Moberly continues with the 'Gradation of the ministry in the N.T.' First and foremost in every principle stands the Apostolate. Then comes the institution of deacons. It is represented as one of the great steps in the rapid process of the widening of the church. The next variety of ecclesiastical office which we meet with is the presbyterate. Although the terms Bishop and Presbyter were used interchangeably, not all presbyters might be Bishops nor all bishops presbyters. Gradually there began to grow between the Apostolate and presbyterate a local office, a sort of deputy apostolate. Timothy and Titus may be regarded so. They were not inferior to apostles. They exercised not a little of the substantial authority and prerogatives of the Apostles. Next come the prophets and the teachers. The prophets were not a dignified order of ministry. Prophecy was an individual inspiration rather than a ministerial status.

In chapter 6 Moberly deals with the 'Gradation of ministry in the sub-apostolic times'. He begins with the Didache. But it is not a proper Christian document. It is Jewish in origin. From the Didache we learn first of Apostles, prophets and teachers; Second of bishops and deacons. Bishops and Deacons are regularly appointed by the church. The terms 'Apostles' and 'Prophets' are interchangeable and synonymous. Apostles and prophets are non-local but of an itinerant type. Bishops and Deacons are the local officers of settled communities. Then Didache knows nothing of the commission of the church officers by Apostles who will be in the 'Apostolic Succession'. Moberly then examines the letter of St. Clement which presents the theory of succession of presbyters who may be in line with the 'Apostolic Succession'. Next Moberly makes a survey of the Ignatian letters in support of the Apostolic succession.

When he comes to the 7th chapter, he can be justly said to have reached the climax, as it makes clear the meaning of the title of the book *Ministerial Priesthood*. Moberly says that there is a priesthood of visible ministry. He continually uses the terms 'Priests' and 'Priesthood'. In the Anglican ordinal, the orders of ministers are Bishops, Priests and Deacons. According to Bp. Lightfoot the term priest has two meanings, one is a synonym for presbyter and the other is 'Sacerdos' which means the offerer of sacrifices who also performs other mediatorial offices between God and man. The Church of Christ in the N.T. is priestly and sacrificial in substance. All priesthood and all sacrifice is summed up in the person of Christ. Christ is a priest in that He offered sacrifice; and the sacrifice which he offered was the sacrifice of Himself. This sacrifice was not only on Calvary, but His entire life in mortal flesh was a sacrifice, a dying, a crucifying, so that Calvary, however supreme as a culmination, was a culmination of, and not a contradiction of what the life before had meant.

The Priesthood of Christ is divine love under conditions of divine humanity. What Christ is the church which is Christ's mystical body must also be. The sacrificial priesthood of the Church is really her identification with the

priesthood and sacrifice of Christ. It means, therefore, in her, as in Him, the Spirit of love. The Church is priestly because her aims are spread out to succour and intercede for those who need the sacrifice of love. The Church is God's Priest in the world.

What is the ministerial Priesthood? The Priesthood of the ministry follows as a corollary from the priesthood of the church. What the one is the other is. Ordained priests are priestly only because it is the Church's prerogative to be priestly. Ministers are priests because they are personally consecrated to be the representatives and active organs of the priesthood of the church.

The inwardness of the priesthood is the spirit of love in a world of sin and pain which is priestly intercession for others. The Priesthood of ministry and of laity are not really antithetical but rather correlative, mutually indispensable ideas. But Moberly says that the Priesthood of the laity should not discredit the idea of ministerial priesthood. What is ministerial? It means the pastoral responsibility of love and care for the flock and inner and spiritual relation and the administration of the sacraments. The Christian minister is a pastor and a priest.

Moberly concludes, Anglican ministers are really priests. The priestly language means one thing and the pastoral another; both are good; both necessary and the church of England retains the title 'Priest' in view of the High Priesthood of Christ. The Church ordains men to be 'Priest', not 'Priests and Pastors'. Even so, whilst ordaining them 'Priests', she stamps with so solemn an emphasis on the 'Pastoral' aspect of their 'Priesthood'. Moberly has well established the Anglican view of a Minister.

K.U.T. Seminary,
Trivandrum.

S. JOHN.

CHRISTIAN WORKERS' REFRESHER COURSE

Union Biblical Seminary, Yeotmal, Maharashtra

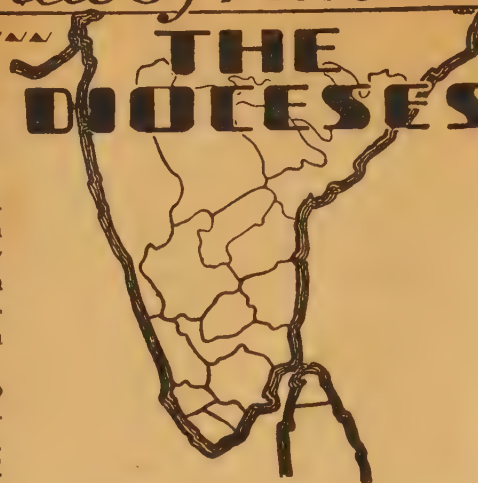
Dates:	March 11-20, 1970
Themes:	Concentrated lectures will be given on such subjects as—Contemporary Theological Issues, Dialogue with non-Christians, Methods of Bible Study and Bible teaching, Pastoral Counselling, Teaching Ministry of the Church, Church Music. (All lectures in English only.)
Who may attend	Those who have had a regular theological training and are now in the Christian ministry.
Expenses:	Registration fee—Rs. 5.00 (Not refundable.) Board and lodging for the period—free Travel is the responsibility of sending bodies.

A few travel scholarships are available for deserving applicants to cover third class ticket fare both ways above Rs. 25.00.

Registrations close with the Registrar on
February 15, 1970.

news from —

THE DIOCESES



KISTNA-GODAVARI

The Visit of Bishop and Mrs. A. M. Hollis to the Diocese

The Diocese of Kistna-Godavari had once again the privilege of a visit from Bishop and Mrs. A. M. Hollis. They visited the local CSI Institutions and on the 17th addressed the local Congregation at a dinner party arranged in honour of their visit.

On the 18th of October, Bishop Anandarao Samuel with the distinguished guests motored to Machilipatnam. At Machilipatnam they were entertained by the Noble College Hostel girls at a dinner party.

On the 19th Bishop Hollis preached in St. Andrew's Church at the Holy Communion Service and in St. Mary's Church at the Evensong.

From October 20th to 22nd Bishop Hollis led the Diocesan Clergy Retreat with six addresses followed by discussions.

On Tuesday the 21st, the Local Congregation of St. Andrew's gave a reception to Bishop and Mrs. Hollis with the Bishop and the Diocesan Clergy. Mrs. Hollis was a welcome guest at the Local Women's Fellowship. Her presence and her addresses were much appreciated.

The Diocesan Council meeting commenced at 10-00 a.m. with devotions led by Bishop Hollis.

On the same day the Sharkey Memorial Training and High School celebrated the Ninetieth Anniversary and entertained the members of the Diocesan Council at a Luncheon Party with Bishop and Mrs. Hollis as the Chief Guests.

J. R. MUTHYALU.

The Diocesan Christian Teachers' Retreat

The Annual Retreat was held in the Retreat and Training Centre at Machilipatnam from October 31st to November 2nd. Eighty-six members, Teachers and Lecturers, both men and women, attended from the five institutions. Bishop N. D. Anandarao Samuel led the Bible Study from the Epistle to the Philippians. The theme was 'Servants of the Servant Lord'. Sri A. F. Thyagaraju, Principal of the Noble College and Miss Royal, Principal of the Alexander Memorial School, spoke on the Subjects, 'Christ the Servant Lord', 'Christian Discipleship' and 'Christian Service'.

Group-Discussions were held on the recommendations of the Synod Board of Education.

It was a happy time of fellowship with a deep urge for renewal.

J. R. MUTHYALU.

RAYALASEEMA

The First Women's Fellowship Leadership Training for the Rayalaseema Diocese commenced on 2nd October at 2.30 p.m. About thirty delegates from the eleven divisions underwent this training which was unique in nature, sublime in thought, inspiring and beneficial.

The opening session was inaugurated by the Bishop's wife, Mrs. C. S. Sundaresan. She led the devotion and spoke on the role of women during Jesus' time.

The subject chosen for the morning devotion was the call of Jesus. Sister Grace Aaron spoke at length on the disciples' call. The disciples left all and followed Jesus. God calls us from the way of the world to give us a new life. He sends us back to the world to be a church in the world, to share with others around.

The trainees were then divided into four groups for discussion. Every member was supplied with a work book which contained the lines of work to be turned out. These discussions were fruitful, and later these were translated into role play which was most interesting and touching. Each group enacted an incident or miracle from the Bible and dramatised in an effective manner the practical application in every-day life. Surely the role play is one of the practical ways of impressing upon the literate and illiterate women the spiritual values of Biblical truths.

A workshop was organised, with the intention of making people understand the Women's Fellowship organisation at a glance. The walls of the hall were furnished with different charts, about types of programme. It was an interesting sight to see members struggle with

brush and colour to bring out their best. The making of a toy was interesting and well-attempted also.

Sister Grace Aaron emphasised the importance of the W.F. programme. It rests on two major items—the building of the church and going out into the world. The 'Go' programme shows organised visits to Hindus and Muslims. We should share our faith with them and should have a concern for the community around, the slums, beggars and the sick. The programme should include adult literacy work, rural health, family planning, rescue work, work among young girls, nutrition education, crèche work, library and citizenship.

Emphasis on Bible study and prayer was made by the speaker as indispensable to any devout Christian. God speaks to men through the Word. The Swedish method using the three symbols—the question mark, arrow, and candle, was described as a good one. Private prayer must find the first place in every Christian home.

On Sunday morning there was a dedication service for those taking part in the leadership training. This was the best part of the whole programme. The Holy Spirit worked amazingly in our midst. Every member shared her thoughts with the others, showing great concern for the work ahead. A new awareness was born in every heart. It was a time of inspiration and challenge for the members, and most of them were visibly moved as they dedicated themselves afresh for the Lord's service. The W.F. pledge was taken with new zeal and meaning.

MRS. L. VIJAYAM.

SOUTH KERALA

A United Convention of Mar Thoma, Salvation Army and C.S.I. Churches of Trivandrum is held annually in the M.M. Church (C.S.I.) a week prior to the Onam week to prepare the local Christians to witness to their neighbours of other faiths. This year's Convention was held in the M.M. Church, Trivandrum, from August 20 to 24, when American evangelists and laymen in the team of Rev. Haggai, who came to India at the invitation of All India Prayer Fellowship, New Delhi, spoke to groups, who came to hear them daily. The open-air preaching, personal witnessing and tract distribution during the Onam week were richly blessed.

Bishop William and a number of lay people attended a retreat of Christian

(Continued on cover p. 3)

**Pornography
Fair Opposed
by Danish Christians**

Copenhagen, — Several Christian organizations in Denmark issued a joint statement criticising the 'sex fair' which closed here this week. They termed pornography a 'Plague' which leads to laxity and licentiousness, and said that Denmark is being presented to the world as a producer and distributor of pornographic materials.

They warned the government against the development of a 'giant and uncontrollable pornography industry' and demanded effective action to forestall this danger.

EPS.

**Churches' Role in Leisure-Tourism
Examined at Consultation**

Tutzing, Germany.—Leisure-tourism is a feature of Western society which some developing countries are not sure they want even if it brought them more foreign currency.

They fear the 'abrasive effects' on their own culture of Western social, economic, psychological and political

assumptions. Thus they want the rate of tourism to be carefully controlled to prevent damage being done to their culture and economy.

The Consultation called for a fresh theological appraisal of 'the relation between work and leisure in human life'. Spiritual and ethical issues need to be identified and work done on 'an ethos and ethic of leisure', the meeting said.

On the basis of predictions that by 1985 people will spend only 20% of their time working, the consultation said leisure-tourism promises to become a major dimension in the life of mankind. It makes possible to a greater extent than ever before the 'life more abundant' which was Jesus' gift to the world.

The United Nations was urged to implement proposals for joint publicity, one visa, one custom formality, and free air routes to developing countries for cheaper charter flights.

EPS.

**Two Orthodox
Arrested in USSR**

Geneva—As the *International Herald Tribune* of Paris indicated in its issue of September 16, a Russian Orthodox churchman, Mr. Anatoly E. Levitin alias Mr. Krasnov-Litvinov, was arrested on Sept. 12 by the Soviet authorities. Mr. Krasnov-Litvinov is known as the author of several articles and public letters criticising the Soviet Government for not granting full religious liberty. He was also reported to have berated the Russian Orthodox hierarchy for not sufficiently defending the rights of believers.

Other sources reported the arrest of Mr. Boris Talantov, another Orthodox, who initiated a petition in favour of a congregation in Kirov.

EPS.

A group of seven Soviet citizens has appealed to the World Council of Churches to intervene for the liberation of Mr. Anatoly Emanuilovich Levitin, whose literary pseudonym is A. Krasnov, and Mr. Boris Talantov.

EPS.

Letter to the Editor

ORDINATION OF WOMEN

Sir,

Generally certain arguments are put forward to say that women are not fit to serve as Church ministers. The very first reason that is advanced is that women are weaker. Writing about the duties of a husband, Peter exhorts, 'Likewise, ye husbands dwell with them according to knowledge, giving honour unto the wife as unto a weaker vessel and as being heirs together of the grace of life.' Taking it for granted that a woman is weaker, can we say that she is not capable of functioning as a pastor? Physical strength is not the criterion for the work of a pastor. It is the spirituality that counts and so, Paul says, 'there is neither Jew nor Greek. There is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.' As regards soul and spiritual life, there is no difference between man and woman.

The second reason for the exclusion of women from the ministry is the lower status assigned to them traditionally in the social systems of various communities. Such lower status is evidenced only in the undeveloped societies to-day. With such a background Paul wrote to the Corinthian Church as follows: 'Let your women keep silence in the Churches for it is not permitted unto them to speak . . . for it is shame for women to speak in the Church'. Again, Paul wrote to Timothy, 'Let the woman learn in silence with all subjection. But I suffer not a

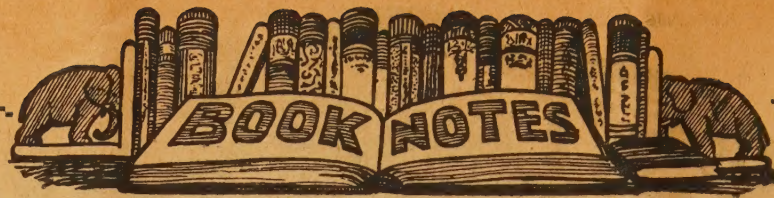
woman to teach, nor to usurp authority over the man, but to be in silence.' Times have changed and the ancient traditions have been set aside freeing women from the shackles of the past.

Certain other plausible reasons which may be offered against the ordination of women are, that an average woman is more emotional, more superstitious, more cradulous and more soft-hearted than man, but such qualities do not disqualify for the ministry. Further, we are not considering ordinary women for ministry but only those of ripe Christian experience.

Men and Women who form the true Body of Christ, 'are a chosen generation, a royal priesthood, an holy nation, a peculiar people'. That that ideal should be fully realised in the church is the will of the Head of the Church. Women form more than half of the Christian Church according to statistics and it is a great injustice to deny to them the privilege of placing their talents at the Service of their Lord and Master.

None can dispute the fact that the mother is the most important teacher of children in a family. The father plays a minor role in training his children. Almost all the great ones of the world testify to the fact that their greatness is due largely to the training received by them through the precept and example of their mothers.

(Continued on cover page 3)



**THE UNITED CHURCH
NORTHERN INDIA
SURVEY 1968, Pp. 331**

To review the Survey of UCNI seemed to me an arduous task as the facts, figures and ideas in the book are already condensed. It was a survey conducted with competence by a Survey Committee, Survey Commission and a Survey Team helped by Regional Survey Advisers almost all of whom seem to be either highly qualified or richly experienced ordained persons selected specially for the task. The Director, Miss I. V. Maynard-Smith, and the whole Survey Committee must be congratulated.

The Survey brings up many of the knotty hidden problems of the Churches in India for self-study and self-examination. I am confident that this Survey will help Christians to rediscover the role of the Church in the present context of religious, social, economic and political changes that are going on in our country. If only the Churches should ever endeavour hard to translate into reality the ideas, suggestions and recommendations put forward in the Survey there is bound to be a robust regeneration for revitalization, renewal and advance of the Churches.

The Survey must serve as a mirror for the 22 Church Councils. To overseas partner churches it has telescopic value and use. It is useful as a microscope to the individual members of the Churches. The objective portrayal of fast developing life in India today with her social and economic progressive features looming large with the rapid space of industrialisation and automation, serves as a spring-board for apt observations and helpful generalisations.

Most of the drawbacks and imperfections as regards the relative position, environment and social standing obtaining among the ministers have been discussed with a view to immediate redress. The analytical detailing of the job of the minister has been profoundly explored with spiritual dynamism. If even 35% of those who have taken up that job as their calling would attempt to translate those guide-lines into action we could say 'the kingdom of God is at hand'.

The present-day social, economic and political and religious upheaval in our country seem to be at the back of the discussion of the future plans for the outreach of the Church in Mission and service. A masterly but brief description of the modern complex forces that militate against evangelism is given.

The Christians in India are stabbed awake to realise that 'God is active in the social and economic revolution taking place in India and they see his hand operating both in judgement and grace in today's events'. Preaching of Christ should mean bringing Christian insights to bear upon the structures of society.

It is disheartening to read in the Survey that the Church has failed to impress the uniqueness of Jesus Christ on non-Christians.

It is stated that 'the 19th century Western pattern which is the common structure of all UCNI congregations is not capable of allowing for Mission in India'. The statement may be considered as an opinion, nay, a point of view. It was as a result of the great outburst of the missionary enthusiasm in the 19th century among the Protestant churches of great Britain, the U.S.A., Canada, Australia etc., that almost all the Churches of the UCNI were established. It was after several centuries of their existence and gradual progress that the Churches in the West were fired with missionary zeal for service abroad. The Churches in India are not yet mature to be roused boldly to enter into the arena for Mission in India. Outreach of the Church in Mission and Service must be spontaneous.

The interest and attention of the Churches are focussed towards the new opportunities for Mission and service. Hard and quick thinking and a realistic approach to the problems are suggested. It has become fashionable to say that 'the points of tension are always places of opportunity'. There are times when we have to face tensions as tensions and not as occasions for compromise.

The relationship between the Church and Institutions has been properly explained. Undoubtedly the institutions must serve the Church as a means of outreach for her. Christian institutions are meant to serve the Church, as witnessing forces—demonstrating high professional standards, intellectual eminence and academic proficiency. They must endeavour hard to be in the vanguard of educational leadership to build up outstanding and upright national character.

The Survey leads one to realise that there is ample scope for witnessing to Christian life through institutions. But most of it is wasted and not harnessed.

With regard to Finance, the Survey seems to be inclined towards advising the richer churches to help the poorer

churches. The following are rightly characterised as detrimental to good

Christian financing—request for money from overseas when and where there is no need for it, misuse of church money and misappropriation. According to the Survey upright Stewardship seems to be an urgent need of the day in the churches. The endorsement of these views and recommendations of the Stewardship Committee would certainly be beneficial.

The work of the overseas mission of the UCNI at Eastleigh in Kenya is one of the few bright features in the Survey. At the same time it is depressing to note that the Church is not a growing church. A valuable suggestion has been given that the Church should feel free to experiment in the use of the rich heritage of Art, Literature and Music, indigenous to our land so that the forms which are used in worship are not entirely divorced from the culture in which every day life is lived.

Constructive ideas have been adumbrated with reference to the position and the role of missionaries at present in India, particularly in connection with overseas grants for the churches and the responsibilities that the missionaries could wield in future.

The last chapter is a historical survey of the 22 church councils.

The following peculiar features are deserving of spiritual interest :—

- (1) The Allahabad Church Council has a growing good congregation for lepers.
- (2) Almost all the ministers in Ambala Church Council are quite young in age.
- (3) All the village Christian congregations in Bengal are free from the social stigma which still oppresses many Christians in India.
- (4) In Bombay Church Council the Elders of the Church conducted 'Every Member Canvass' as a result of which there was 100% increase in church income.
- (5) There seems to be a solution to the language problem in India to be found in Doaba Church Council.
- (6) It is a sad feature in Ludhiana and Manipuri and Farrukhabad Church Councils that hundreds of families have reconverted themselves to Hinduism for lack

(Continued on cover p. 3)

[JANUARY 1970]

workers and pastors, held on September 3rd at Adoor. This was sponsored by the All Kerala United Evangelistic Movement, which came into being as a result of the Asian Congress on Evangelism, held at Singapore last year. There were messages on Radio evangelism, literature evangelism and personal evangelism at that retreat.

PAUL SUDHAKAR.

TIRUNELVELI

A Hospital Centenary

St. Barnabas Hospital at Nagalapuram—the northern outpost of the Diocese—celebrated its Centenary on 4th October 1969. Started as a modest Dispensary in 1869 by Rev. Dr. Strachan—a S.P.G. Missionary—it was manned by just a Compounder in the early years. By 1879 a substantial building had been erected, and the necessary equipment brought from England. It was during the stewardship of Dr. S. Mathuram L.M.P., for over a decade from 1894 that the Hospital built up immense popularity in North Tirunelveli. Dr. V. D. Gnana-muthu, who worked there in the early forties of this century, was renowned for his surgical skill, and attracted patients from many places even in Madurai and Ramanathapuram districts.

Dr. J. S. William's stewardship of the Hospital from 1949 till his retirement in

1964 was the golden era in the annals of the Hospital, and several new wards and much equipment were added then.

With the advent of the present incumbent, Dr. Meshach G. Kirubakaran M.B.B.S., a new era may be said to have begun for the Hospital. By his skilled and dedicated service the young doctor has mobilised immense local support for the Hospital. He has turned the Centenary celebrations into an occasion for tapping local philanthropy; and the enthusiasm shown by the entire community—Christian and non-Christian—in celebrating their Hospital's Centenary was remarkable.

The Celebrations began with a Thanksgiving Service in the morning, which was followed by a procession through the streets of Nagalapuram and neighbouring villages leading to the Hospital—where a Medical Exhibition was opened.

The Public Meeting held in the evening was presided over by Dr. J. C. David M.B.B.S., Ph.D. (Secretary, Christian Medical Association of India). Tributes to the service rendered by the Hospital were paid by the Chairman and Commissioner of the Panchayat Union, the local Panchayat President and the local M.L.A. A portrait of Dr. J. S. William—who is held in great esteem by the entire community—was unveiled. Dr. J. C. David pleaded that Christian Hospitals should add new dimensions to their work and devote

attention to preventive measures. The Rt. Rev. A. G. Jebaraj dedicated the newly acquired equipment—which included Oxygen Cylinders, Refrigerator, Suction Apparatus, Anaesthesia Machine, Operation Table, Shadowless Lamp, Blood Transfusion Equipment etc. All these articles had been donated to the Hospital by various individuals, mostly Hindus, who are appreciative of the work of the Hospital.

A Missionary Meeting

Almost every parish in the Diocese has come to set apart one day in the year when funds are raised for the work of the Indian Missionary Society. Sawyerpuram went a bit further this year; and apart from raising a sizeable amount, arranged a well attended Missionary Meeting on Sunday, 12th October 1969. Mr. D. S. George Müller, Principal, Pope's College, presided, and several institutions enacted short plays depicting the origin and work of the I.M.S., and episodes in the life of its founder—Bishop Azariah. The Choir rendered some choice missionary hymns; and Messages were delivered by Mr. Prakash of Youth for Christ Movement and Rev. E. P. Gnana-sigamani, the I.M.S. General Secretary. The entire programme was well devised to rouse an interest in missionary work among children and the youth.

D. S. GEORGE MÜLLER.

Book Notes—(Continued from p. 16)

of good leadership and wise counsels.

- (7) It is gratifying to observe that quite a small number of Christians have remained faithful and loyal to the Church in the face of extreme isolation and constant threat of foreign invasions in the Moravian Church Council (Ladakh).

The work among women and by women in the UCNI does not seem to deserve any special mention.

In conclusion, it is delightful to learn that the word of God had worked and is working wonderfully well among some tribal folks like Bhils, Santals, Satnamis and so on, though the witnessing to the Christian faith in most of the Church Councils has been either luke warm or nil.

The survey has to be considered as an excellent work carried out for the benefit of not only the UCNI, but for all Indian Christians and overseas Christians interested in Church work.

Vellore.

M. J. SUDARSANAM.

Letter to the Editor—(Continued from p. 15)

Today an average Christian family presents a sad picture in my opinion as the relations between members of the same family are not quite cordial. Parents and children, brothers

and sisters, are not living harmoniously. Irreligious and irresponsible life of children, their disobedience and disrespect to their parents, etc., are due to the lack of adequate christian training. It has to be emphasised that unless and until god-fearing women are made responsible as churchwomen the christian family life cannot improve.

Instinctively women are more religious than men. In any meeting of a religious nature we find more women. This is a fact in all religions. In the Epistle to the Hebrews the writer says that 'women received their dead released to life again'. What a wonderful faith! In the various parts of the globe there are certain groups and individuals who are blessed with spiritual gifts and undoubtedly more women than men enjoyed those gifts though most of them have not come into the limelight. That fact shows that more women are spiritually equipped for spiritual work than men.

About ten years back Rev. C. O. Rhodes, the editor of a Church of England newspaper, said that protestantism has over-masculinised God and that the result was a prevailing bias towards legislation, dogmatism and over-exhortation of conscience which crushed the inner springs of human life. He thought the principle should be accepted that women should find equality in the Church and have it acknowledged.

A. S. JEYANANDAM.

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